/132 cont./

difficulty in learning the techniques of his group. So the years when the mind is most plastic have been lost in this regard, so far the knowledge acquired at school, it is so foreign to the life of the Refugee Bushs that at the end of a few years none of it remains except vague shadowings.

In general, the process of education employed among the Refugee Bushs is imitation of the adult. A child is rarely given a lesson as such. He sees something done, he tries on his own initiative, and little by little he learns. For example, /133/ he sees his guardian make a bow; he is simply asked to go and get dry palm branches and to take away the chips; he hears the adults discuss the job as it goes on. At about the age of 12 or 13 he tries to make a first bow for himself with the help of an older comrade. He progressively acquires knowledge of the technique.

Boys begin to take part in farm work from the age of six or seven, principally weeding and planting. At about ten or eleven they begin to handle the machete and help to cut through the bush; at about 12 they begin to handle the axe and learn to fell trees. At 14 or 15 they begin to make small boats. At adolescence of 16 or 17 is in general capable of cutting a clearing for his mother as soon.

Girls when the guardian takes his role very seriously, giving his main attention to teaching the child all that is necessary of hunting and building.

The principle is to develop very early a sense of responsibility in the child by making it progressively necessary for him to earn his living. The guardian does not furnish pocket money, and with the exception of a hammock every other year, no manufactured objects (children under 11-12 years are being clothed), he has almost no expenses for clothing). But he gives the child progressively chances to earn money by his work. From ten years on, the child begins to render some services: he example he the construction of a boat, he helps transport the dry palm branches intended for the burning. If the boat is being

Gilbert--126 K-6 (1968-1970) 1961 GRS Ruth Wagner: GRS Rent

/12a cont./

Until very recent times the authority of the guardian had remained very strong and was prolonged very late; he had the right to strike his ward to make him obey, and he exercised his powers until the time when, judging the child's education finished, he authorized him to marry, which formerly seldom happened before 25-27 years.

Figitmen (of Bonneville), about 50 years old in 1958, with four his father, entrusted with his upbringing, did not authorize him to marry before he was completely established as a carpenter and town-dweller, at about the age of 27. Until that age he remained subject to the most tyrannical authority; his father invariably refused him to go out in the evening, and in order to carry on a clandestine affair he had to use ruse-and-fibbing expeditions as a pretext.

When a boy's guardian judges his education finished, he helps him to build his house and gives him tools, a trunk containing clothes, and a lieutenant. Henceforward the boy must make his own way in life.

As during his lifetime he will continue to show the greatest respect to the person who raised him and often, speaking of that person, he will say: "my father" or "my mother."

When a Refugee Black says in the course of a conversation, "my father used to do this," he often means the man who brought him up; if he wishes to speak of his own father, he will say, "my own father who [illegible]." He usually means a great-uncle. This confusion makes research on family life risky so long as one does not possess any census by names; apparently it has led several authors astray, making them believe that among the Refugee Blacks the father brings up his children himself, when this is on the contrary the exception.